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“Give us this day our daily bread”

Rosalba Gentile

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Abstract

Bread is a universal and ancient staple that in Italy is regarded as the symbol of both food and national unity. Nonetheless, the great variety of breads dating back to Roman times and still available in the country recalls the political fragmentation of pre-Unification Italy. Furthermore, as it is essentially a cultural object, bread is closely intertwined with the social structure of Italian society whose cultural and dietary shifts, however, have adversely affected bread production and consumption. The latter, moreover, is also linked to the so-called diseases of civilisation that actually constitute public health problems. The political aspects of bread analysed in this paper mainly pertain to the national and European legislation which establishes the characteristics and names of Italian bread, and to the gradual disappearance of artisan bakery that does not seem to attract the younger generations. The relationship between bread and environment, on the other hand, shows how climate change, pesticides, and fertilisers negatively impact on wheat production. Additionally, bread-making technology and the controversial issue relating to GM crops highlight the unavoidable role of biotechnology in the future nutritional scenario. A scenario that is likely to be dominated by healthy foods such as gluten-free, salt-free and functional breads.

Keywords: bread, Italy, cultural object, environment, bread-technology.

La danza e la lotta: *performances* culturali e buone pratiche di cooperazione tra Europa e Africa

Vito Antonio Aresta

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Dance and fighting: cultural *performances* and best practices of cooperation between Europe and Africa

Abstract

The article examines the relationship between cultural performances (ritual fighting and its theatrical representation), social dynamics and international cooperation. It is the fruit of research work that was carried out last year in Senegal and Italy.

The analysis that was realised concerns three subject fields: the connections between myth and ritual fighting in Senegal, from the emic perspective; the transformations of the ritual that have taken place over the last decades and the different ways in which it is practiced in urban and rural contexts, and its relations with political power and the media; the theatrical representation of the rite in the work of the “*Takku Ligey Théâtre*” company, in the ambit of the N.A.T. programme of international cooperation (Network for African Talents).

The N.A.T. programme took place from 2012 to 2014 with the aim of supporting cooperation between Europe and Africa, through the performing arts (music, theatre and dance), and involved associations and institutions from four countries (Italy, Senegal, Mozambique and Cameroon).

Keywords: cultural *performances*, ritual, theatre, fighting, international cooperation

Stereotypes, “integration” policies and multiple identities: From a mapping attempt to the experience of some Romanian Roma families in Milan

Marianna Agoni

p. 43

Abstract

“*Dichiarazione dello stato di emergenza in relazione agli insediamenti di comunità nomadi nel territorio delle regioni Campania, Lazio e Lombardia*”, “*Strategia Nazionale di inclusione dei Rom, dei Sinti e dei Caminanti 2012-2020*”, “*Progetto Rom, Sinti e Caminanti*” (Municipality of Milan), are examples of Italian national or local policies or practices that create and reproduce specific categories in which a multitude of persons, stories, origins, situations are subsumed, according to a supposed ethno-cultural similarity. Based on a categorical approach and on a deep-rooted anti-gypsyism, these policies could risk homogenizing, essentializing and making “gypsy” the identity of different people, separating them from the rest of the population.

The paper deals with men and women, Romanian citizens, in majority Roma, migrated to Italy during the last twelve years and mainly settled in makeshift camps on the northern outskirts of Milan. Immediately categorized as *Roma* or as *Nomads*, they are identified as a “social problem”, “marginal subjects”, needing the implementation of particular “integration” policies. It seems that to categorize these people as Roma or as Nomads could allow to avoid to wonder about political, economical and social causes of the existence of unauthorized settlements, and could allow not

to consider these families' mobility within the broader migratory movements from Romania. Considering the experiences of the last four years of ethnographic research and the first results of the European Research Project *MigRom - The immigration of Romanian Roma to Western Europe: causes, effects and future engagement strategies*, especially the attempt to map the presences of Romanian Roma in Italy, the paper aims to show flexible subjectivities, multiple and variable belongings, and people able to resist, through everyday life practices, to strict categorizations and to the violence produced by them. On one hand there are policies of "inclusion" that risk to create and exacerbate conflicts and discrimination, but on the other hand there are people able to resist moving inside these networks of power and among their different identities, in Italy and in Romania, in relation with *gagé* or with other Roma, bringing into question the so-called "Roma question" which has acquired new strength and an even greater weight at a political and media level, particularly since the arrival of Romanian migrants.

Keywords: Romanian Roma migrants, Anti-Gypsyism, local policies, multiple identities, makeshift settlements

Processi di autodefinizione: *narcos, maras e pandillas* in Messico

Giuseppe Garro

p. 67

Self-definition processes: *narcos, maras and pandillas* in Mexico

Abstract

In the following essay, the author analyzes some of the cultural processes involving violence and criminal behavior in Mexico and in Central America as well as the new social models adopted by the new generations of *mareros* in the context of "Globalization challenges". The life of many *mareros* through the 'ethno-fiction' directed by Christian Poveda during 2009 is also taken into consideration. This film is an important work-tool for the understanding of the construction of youth-identity within the urban conflicts of Latin America. The author's research focuses on the mechanisms that have stimulated the rise of violence in Latin America; on the comparison of Latin American childhood's standards with European ones; on the question of globalization and human rights concerning the violence of the youngest generations in Latin America.

Keywords: Mareros, narcos, pandilla, cultural violence, antropopoiesi, Mexico

Varanasi: un processo conflittuale di patrimonializzazione

Viola Brancatella

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Varanasi: a conflictual patrimonialization process

Abstract

Varanasi is considered the holy city for excellence by the Hindus. Throughout centuries, the city developed along the river Ganges. Its west riverside, as center of the town, holds together the holy sites, the historical buildings as well as the local community's daily activities.

Since 2000 the landscape along the river has been involved in a political, juridical and social conflict between a local NGO and a group of business men. The NGO represents the local intelligentsia aiming at a more comprehensive heritage preservation, largely inspired by Westerner heritage philosophy. On the other side, a like financial-driven alliance between local business men and political authorities is leading the construction of touristic accommodations in replace of ancient heritage buildings.

The conflict between these two groups is the expression of two opposite perspectives on space, history, memory and culture. By aiming at two different directions, both sides may lead to transform the landscape in an open-air museum, ultimately interrupting the natural identification between local community and territory.

Keywords: Varanasi, heritage, UNESCO, postcolonialism, Subaltern Studies

Juan Carlos Scannone interprete di Blondel

Dalla "lutte pour la civilisation" alla "filosofia de la liberacion"

Raffaella Sabra Palmisano

p. 95

Juan Carlos Scannone interprets Blondel: from the "lutte pour la civilisation" to the "filosofia de la liberacion"

Abstract

In the actual neo-colonialist configuration, there seems to be an imposed philosophical vision and hermeneutic that is fundamental for the political and socio-economical neo-colonialist structure. The thought-action and hermeneutic-*praxis* bond is here analyzed from the philosophical stand point of Maurice Blondel and Juan Carlos Scannone in relation to the neo-colonialist sociocultural, political and economical configurations and strategies. The question of "development" and "civilisation" should be rediscussed in relation to financial economy and not anymore with an apparently moral will of changing the real economy of the colonized countries, since these concepts are the actual instruments of the financial economy. According to Scannone, from the exportation of "democracy" to the exploitation of the Other, a moral and historic-philosophical analysis seems to be needed today.

Keywords: Neo-colonialism, Juan Carlos Scannone, Maurice Blondel, *filosofia de la liberacion*, *vinculum*